Shall we begin with a word of prayer?

Heavenly Father, we ask for Your Holy Spirit as we study together wherever we might be. We ask that in these trying, troublous times that are occurring, that You would give us discernment and wisdom as we try to come to fully understand Your prophetic word, what it means, what it means to us, the purpose behind it. We ask that You give us wisdom to see that You are controlling all the events, externally and internally, in this history that we're living in, and help our study today to develop the confidence that we're going to need in order to stand through the coming crisis. In Jesus' name, Amen.

I'm working on the number seven article for “Rome Establishes the Vision”. I've identified six histories where there's an argument within the history of Adventism over Rome, and I think I saw that, just on principle, these lines…. I assumed they were there, and now that I'm going through these articles, to me, it's amazing how directly they speak to the times in which we're living.

And the difficulty in writing these articles, and keeping them simple and to the point, is that I started by trying to identify the history that's represented in verses 10 through 15 of Daniel 11, and tying it in with the hidden history of verse 40 from 1989 of the Sunday Law, and some of the key verses, 10 through 15 or 16 of Daniel 11, they're addressing the external prophetic history, prophetic history that's been fulfilled in the past, and also what's taking place today. But verse 10 also ties it in with the internal message.

I don't know if the logic of internal and external has clicked for everyone. If you've been reading the articles, you've seen how I understand it, that there are repeatedly illustrations of a twofold prophetic message, one that's internal for God's people and their experience and one that is external for the historical events that are taking place at this time. There's two rivers in Daniel, the Ulai, the Hiddekel. I contend the Hiddekel is a symbol of the external history that's taking place now, and the Ulai is a symbol of the internal work and experience that takes place among the 144,000.

Woven into all that, into the idea that there is an external line and an internal line, is the dynamics of a Reform Line at the Time of the End… the covenant people that were the covenant people leading up to the Time of the End, they're passed by.

The first point of reference for that is at the birth of Christ, Sister White says, the leaders of the Jews could have participated in announcing His birth, but they didn't, and she says they were passed by. So at the time of the end, and in any Reform Movement, the previous covenant people are passed by.

This means that in 1798, at the Time of the End, the covenant people then being the Protestants, they were passed by. It means that in 1989, at the Time of the End, the Seventh-day Adventist Church was passed by.

Now, the empowerment of the message in the time of Christ was at His baptism, typifying when the Millerite message was empowered on August 11, 1840, when the angel of Revelation 10 descended with a little book in his hand, and typifying September 11, 2001, when the message of 1989 was empowered. The message of 1989 and the message of 1798 are both addressing the judgment.

One, 1798, is announcing the opening of the judgment, but 1989 is announcing the close of the judgment, and even though the former covenant people were passed by at the Time of the End, the testing process that manifests the rebellion begins when the divine symbol comes down.

At the baptism of Christ, He begins to choose, select, disciples, He begins to set forth the foundation of His church, and the Jews are being tested about who Christ is, whether He's the Messiah, a prophet, or some counterfeit imposter.

On August 11, 1840, even though the Protestants had been passed by, now the message of the Millerites, which is based upon prophetic time, has been confirmed before all eyes, and the Protestants are being tested to whether they'll shake off their lethargy and join with the Millerites, and some did or not

And so too with September 11, 2001, though the Adventist church had been passed by in 1989, by September 11, 2001, Adventism still had the possibility to consider the prophetic message that, the theme of that prophetic message, had just been confirmed. The theme of that prophetic message was that the Reform Lines [repeat], that history repeats, that the Millerite history was repeating to the very letter.

So, as the angel of Revelation 10 had descended when the primary rule of the Millerite history, the year-day principle, was confirmed, so too when the mighty angel of Revelation 18 descended on September 11, 2001, the primary rule of our history, that the Reform Lines repeat each other, Line upon Line, had been confirmed, …been confirmed because what confirmed the Millerite history was a fulfillment of a prophecy of Islam, and what confirmed 9-11, 2001, was also a prophecy of Islam, the Millerites being the beginning, us being the ending. Both are a fulfillment of the parable of the ten virgins, and both fulfill the parable of the ten virgins to the very letter.

From 2001 until the first disappointment [on July 18, 2020], there was still opportunity for the [SDA] Protestants of that history to awaken, but they didn't. When the first disappointment arrived, they had the perfect logic to reject the [FFA] “Millerites”, [because] they had a failed prediction of time, and then when the second angel arrived at the first disappointment, the testing process is no longer for the [SDA] Protestants, they've been passed by, they failed the test.

Now the testing process begins within the [FFA] “Millerite” movement itself. At the first disappointment in our history, on July 18th, 2020, Adventism fully failed the test, the testing process that they were in from September 11th until that first disappointment, and now the testing process is taking place among those that have professed to understand the prophetic evidence that confirms the message that was unsealed in 1989, the last six verses of Daniel 11, the Reform Lines repeating, and the confirmation of the message that Islam of the Third Woe had arrived on September 11th.

Those of us that have accepted that message somewhere along the line, and then been confronted with the failed prediction of Nashville, we are now being tested, the Adventist Church is no longer involved with this testing process, and there's plenty of evidence to uphold that, but that isn't really the emphasis that I'm trying to put on it.

And I assume that you've heard the praise that was leveled on Ben Carson, the Seventh-day Adventist presentation at the Republican National Committee. The secular authors are describing it as a call to join in this revival that's being led out by Donald Trump. So here we have, as we're approaching the Sunday Law, a man that is a symbol of Adventism right there walking hand-in-hand with the man that is a symbol of apostate Protestantism, and we're all heading to the Sunday Law together.

Adventism is in darkness, and now the testing process is upon us, those that are fulfilling the parable of the ten virgins to the very letter. There's very few Seventh-day Adventists that would think that they've had any kind of disappointment, and if you're going to be among those that fulfill the parable of the ten virgins to the very letter, you have to have a disappointment. That's the tarrying time. That parable cannot be fulfilled without a disappointment.

So the testing process now is for us, and our testing process reaches a turning point in July of 2023, when we're awakened, where the dead, dry bones of Ezekiel are called to stand up, where the two witnesses in Revelation 11 stand upon their feet, where Michael the archangel comes down, as in Daniel 10, and resurrects those people that are candidates to be among the 144,000.

And our testing process that began in July of 2023, it's multifaceted, but I contend that part of the reason that we're now in this controversy over who establishes the vision, who's represented by “the robbers of thy people” in Daniel 11:14, is because the Lion of the tribe of Judah is identifying that we are at the very end of that testing process that began a year ago, and began on the first disappointment, and we were dead in the streets of Sodom and Egypt, in the Valley of Dead Dry Bones for three years, from July, 2020 until July 2023.

If you haven't settled into that reality, then you're probably failing the test, and I have a specific reason for saying that, and if we get through these notes today, I'll touch on that reason. I think that's part of the reason why those that are on the wrong side of the issue on the “robbers of thy people“ are on the wrong side, is that they do not understand, they haven't recognized, the testing that began in July 2023.

As I said, it's multifaceted, and one part of that test is just glaring, providing a glaring witness against the position that “the robbers of thy people” is the United States. So when we consider the light that was opened up, if you're following these articles, and you've determined that they're incorrect, you should quit following them. If you're not seeing light in these articles that is profound light, that is more than human light, then I don't know why you would play with it any longer.

It's clear that we're approaching the end of the world just from the testimony of history around us. We're coming to the end, and the promise in the Bible is that the Lord never leads His people into some crisis like this without first revealing evidence of what's going to happen for those people through His prophetic Word.

If you are seeing light in these articles, then you probably, you should understand from my perspective, but maybe you haven't settled into it, that there is a dual history going on in the United States between the “horn” of Republicanism and the “horn” of Protestantism, and within each of those horns there's variations. The Republican horn has “Democrats and Republicans” [within it].

The Protestant “horn” has the [true] Protestant “horn” and an “apostate” Protestant “horn”. Both of those horns are going to fulfill the enigma of “the eighth is of the seven”.

And the reason I'm taking some time to give an overview on that is that Donald Trump will officially become the eighth president since Ronald Reagan at his inauguration. He'll be elected before that, but I assume the inauguration next January is where that becomes official. And the horn of Republicanism parallels the horn of [true] Protestantism, which is our horn, which is the horn that you and I are in the testing process right now.

And one line of what this testing process is, is that our failed prediction of Nashville in 2020 demonstrated that we were the movement of the third angel, but we were Laodicean. We were following the light, but we were Laodicean. And when we become “the eighth that is of the seven”, those that have successfully navigated the testing process that we're in will be Philadelphians.

When we came up out of the grave in July 2023, we were still Laodiceans. And the testing process that we're in is going to manifest whether we are a Philadelphian or a Laodicean. So what I'm saying here is it's obvious that the Republican horn (and they're not identically parallel in history), but it's obvious the Republican horn is about to fulfill its enigma of the eighth being of the seven. And therefore the [true] Protestant horn, this [FFA] movement, is about to do the same, and it's not years away, it's months away.

For instance, I would contend that the [true, FFA] Protestant horn came out of its sleep in July of 2023, but the Republican horn I would mark in December of 2022, several months before that, because it was in December of 2022 that Donald Trump announced his candidacy for this presidential election that's going on now. So we're very close. We're very close to the end.

But if you don't acknowledge that reality based upon the history that's taken place around us, then you may not see the significance that the first controversy over Rome in Advent history was in the Millerite history, and it was over Daniel 11:14, and we're there again, and Jesus illustrates the end from the beginning. So I'm suggesting that this controversy that we're having over this subject is identifying that we are at the very end of the testing process that will manifest a group of Philadelphians that are going to be lifted up as an ensign at the soon-coming Sunday Law, and they will possess the seal of God, and it will also manifest a group of foolish virgins that were candidates to be among the 144,000, but for whatever reasons, they rejected that calling.

So the context of this study to me is, I don't know how it could be any more serious than that. So let's begin with the notes, and I'm going to point you at parts of the notes and just give you an overview of what they're saying and try to walk through these notes kind of quickly.

In 1 Kings 14:21, Jerusalem is identified as the city that the Lord chose to place His name there, and in 1 Kings 11:36, you have a second witness to that. In the Scriptures, Jerusalem is the city [where] the Lord chose to place His name (and the name, we'll get to towards the end of our study, so keep it in the back of your mind), it has a bearing on prophetic history, our prophetic history, and Jerusalem was the capital of Judah.

The Lord chose Jerusalem as the capital, and you see in your notes from Zechariah 1:16, 17, and chapter 2, verses 12 and 13, that there's a promise that the Lord would again choose Jerusalem, and I contend, based upon verse 13 there in your notes, verses 12 and 13, where it says, “The Lord shall choose Jerusalem again, be silent, all flesh, before the Lord, for He is raised up out of His holy habitation.” The Lord “chose Jerusalem again” on October 22, 1844, when the Lord rose up from the Holy Place and moved into the Most Holy Place, and the antitypical Day of Atonement began, and all the earth was to keep silent during the time of the antitypical Day of Atonement.

But there was a testing process that was going to take place among those that did follow Christ into the Most Holy Place, and by 1856, the Lord introduced (and 1856 is when Advent history identifies that at least by 1856, if not before, the Millerite movement had moved into the condition of Laodicea), and in 1856, you have the Laodicean message arriving, and you also have new light on the “Seven Times” arriving, and we know that that movement's first revelation of a time prophecy given to William Miller was the “Seven Times”, and so you're looking at Millerite history in the broad view.

It begins with a revelation of light upon the “Seven Times” of Leviticus 26. By the time you get to 1856, you have the Laodicean message arriving, and it's the end that was typified by the beginning, because now there is once again a revelation on the “Seven Times”, but it's a greater light than what Miller understood [Hiram Edson’s articles], and it's [also been] rejected. And by 1863, the two sacred charts are theoretically set aside. I mean, the Millerites may still possess those charts, but in 1863, Uriah Smith comes out with a counterfeit chart, but he removed the “Seven Times”, so in that seven-year period from 1856 to 1863, the Millerites reject the increased light on the very prophetic light that was the beginning light of their movement.

And in so doing, they're typifying July 2023, because in July 2023, the group that is being tested is the group that accepted the light of September 11th, 2001, and the light of September 11th, 2001 led that movement back to the Old Paths, and when they returned to the Old Paths, they recognized the significance of the “Seven Times” in Leviticus 26, and then they reached a point where they had a disappointment. Then the tarrying time began, and when Michael the Archangel descended to awaken them out of the tarrying time in July of 2023, there was new light on the “Seven Times” which He brought, and that new light was typified by the new light of 1856 in the Millerite history, and it is now testing us, along with other characteristics of the testing process that we're in.

And with that in place, I want to move to the next quote in your notes, Isaiah 7:8, and 9. It says, "...for the head of Syria is Damascus, and the head of Damascus is Rezin, and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Ramaliah's son. If you will not believe, surely you shall not be established."

So what's being taught here upon two witnesses is that Damascus is the head of Syria, Syria is a nation, Damascus is the capital city, and that of Ephraim is Samaria, the city of Samaria is the capital of Ephraim. So you have two witnesses, that the capital city is the head, and what I want to remind you of is where we started, is that Jerusalem was the capital city of Judah, and therefore Jerusalem is the head. And it's the head that the Lord chose to place His name or His character there.

So considering that, in this passage in Isaiah 7:8, and 9, is, from my understanding, the key that Hiram Edson recognized in the articles that he penned in 1856. He had lots of information, but for me, what he really set forth that established the logic that he was using is in these two verses.

The 65 years in which the northern kingdom was carried into captivity was at the beginning of 65 years, and 46 years later in 677 BC, the southern kingdom would be carried into captivity. And therefore, these verses that are giving double witness to the truth that the capital of the nation is the head, are also the starting point or the foundation of the prophetic history of both “Seven Times”. And it has, in a summary statement in the verses, “If you will not believe, surely you shall not be established.”

You have to believe this if you're going to be established. And of course this word “established” in verse 9 is not the same Hebrew word that is in Daniel 11:14, “established”, but they're the same meaning. It means “to stand up”, and it's a theme that the dead dry bones in Ezekiel 37 are going to “stand” on their feet and be a mighty army. God is working to resurrect His people. The two witnesses in Revelation 11 are going to “stand” on their feet. They're going to be established, and I'm arguing that “the robbers of thy people” in verse 14 are what “establishes” the vision, and “the vision” is Solomon's vision, where if you do not have “the vision”, you perish. And that word “perish” in Proverbs means “to be made naked”. If you're not established correctly on this prophetic vision in the last days, you're going to be “made naked”, and naked is the symbol of Laodicea.

And we're in the very controversy here at the end of this testing process that was the beginning controversy in Millerite history over Daniel 11:14. Here in our history, we have the opportunity to be Philadelphians and throw off our Laodicean condition, or be “made naked” and remain in our Laodicean condition, and the reason that we'll be made naked is because we have “no vision”, and we have “no vision” in this test because we don't understand correctly who “the robbers of thy people” are, because “the robbers of thy people” “establish” “the vision”, and if you're going to be established in that vision, then you must understand that “a head” represents the capital of a nation, and you must understand the “Seven Times” of Leviticus 26.

All these things are tied together Line-upon-Line because all the prophets are speaking about the last days. These aren't isolated prophetic histories that randomly fulfill in different points of time. They're all speaking about the very same time, and the people that are going to be “established” and “stand up” in the last days are the people that understand the two “Seven Times” of Leviticus 26 that were carried out against the northern kingdom of Israel and the southern kingdom of Israel.

And one of the enigmas of verses 8 and 9 of Isaiah 7 is that you need to understand what “the head” represents. The head is a symbol of the capital of the nation. Jerusalem is the head of Judah, and if you don't understand that, you won't be “established”, and if you're not “established”, it's because you really didn't understand “the vision” of “the robbers of thy people”, among other things.

As I was putting together one of these recent articles, I'm up to number seven now. I think there's only number three posted. I'm up to number seven on the robbers of the black people, but in the previous articles on Daniel, and in these Zoom meetings, I've been trying to emphasize that verses 10 through 15 of Daniel 11, that this is the sealing message.

It may seem a little bit random for me to make that claim, but in verses 10 through 16, verse 10 identifies 1989, when that verse, and the history that first fulfilled that verse in Daniel 11, is brought to the end of the world, it's identifying the collapse of the Soviet Union in 1989, and verse 16 is the Sunday law at the end of time. Verse 16 is the verse that we always use to confirm that Daniel 11 verse 41 was the Sunday law.

So, verses 10 through 16 is the history that's in verse 40 that was left empty in verse 40. It's blank. It ends in 1989, but verse 41 doesn't arrive until the Sunday law, so you have a period of history from 1989 until the Sunday law that is filled out with verses 10 through 15, and then 16 being the Sunday law.

And when I was putting together one of these articles, I realized something that up to that time I hadn't recognized before, and it's that verse 10 and verse 16, the beginning and ending of this period of time that is that portion of the book of Daniel that relates to the last days in the quote where Sister White says, “The book that was sealed was not the revelation, but that portion of the book of Daniel that related to the last days.” The portion of the book of Daniel that relates to the last days is the portion of Daniel 11 verse 40, from 1989 until verse 41, the Sunday law, and verses 10 through 16 of Daniel 11 is that portion with the details of the prophetic history that gets plugged in to the empty spot in verse 40.

And Daniel 11 verses 10 through 15 are the beginning of Daniel's last vision, and Daniel 11:40 to 45 is the ending of Daniel's last vision, and Jesus is the Alpha and Omega, so these verses have emphases upon them that are sacred and profound.

And one of the things I recognized is that in verse 10, you have a direct connection with verse 40, and then in verse 16, you have a direct connection with verse 41. In verses 11 through 15, there is no direct connection, but the Lion of the tribe of Judah made sure that there's a direct connection of verse 10 with verse 40, and not just verse 40, but 1989 in verse 40. And that verse 16 has a direct connection with the Sunday law.

What I mean by direct connection is that there are words employed in verse 10 that are found in verse 40. The structure of verse 10 is the same structure that's in verse 40. There are words in verse 16. The only place that Daniel uses the term “glorious land” is in verse 16, and then again in verse 41. There's a direct connection. The connection of verse 16 is when Rome for the first time conquers God's people, and as Uriah Smith says, they were going to remain in the iron fist of Rome from then on until the destruction of Jerusalem in AD 70.

So the prophetic structure of verse 16 is when Rome conquered the “glorious land”, and the expression “glorious land” is found in verse 41, and it's identifying when spiritual Rome, Modern Rome at the end of the world, conquers the spiritual “glorious land”, the United States, and they remain in Rome's iron grasp until the end of time.

So what I'm saying, if you will see it, I'm claiming that verses 10 through 16 is what's being unsealed in the final sealing, sifting, testing process of the 144,000, and if you will see it, verse 10 has a direct, what would you call it, the words in verse 10 directly connect with the words of verse 40 that identify 1989, and the words that Daniel used in verse 16 directly connect with the words found in verse 41. So let's look at that.

I have verses 10 through 16 in your notes. I'm just going to read verse 10 there where it says, “But his sons shall be stirred up, and shall assemble a multitude of great forces, and one shall certainly come and overflow and pass through.” That's the words that are directly in verse 40. “Then shall he return and be stirred up even to his fortress.” And of course, this “even to his fortress” in the notes, I have boldface because the fortress is going to become a prophetic marker in terms of identifying that the King of the North sweeps away all the Soviet Union, but he only “comes up to his fortress”, whereas the King of the North, Antiochus Magnus, when he accomplishes this work in the beginning of the Fourth Syrian War in 219 BC, he's retaliating against what the Southern King had done previously up in verse 7 when he not only conquered the King of the North, but went right into the castle of the King of the North and took him captive, thus typifying when Napoleon's general went into the Vatican and took the Pope captive.

But verse 7 or 8, I believe it is, identifies that castle of the King of the North as his “fortress.” And here in verse 10, when the King of the North, Antiochus Magnus, returns against the King of the South, he only comes up to “the neck” of his fortress, if I can borrow a word from Isaiah. And I'm borrowing the word from Isaiah because Sennacherib, when he comes against Judah, he only comes up to “the neck”, he only comes up to Jerusalem, the capital, just as Antiochus only came up to Egypt, the capital. The head is the nation, and it's the capital of the nation.

So I have verse 11 after, in your notes, I have verse 11 and 12 set apart by themselves because they're identifying the Battle of Raphia that took place in 2017. And of course, I'm not going to go into the details of the claims that we've been making about these prophecies, but we've been identifying this as the Ukrainian war, and we've been saying that Putin and Russia are going to win.

And if you're watching, against all odds, I mean, not really against all odds, it seems to me that if Putin wanted to go into Ukraine, he could have done it almost instantly. He's got enough power to do so. I don't know exactly what is his motivation for dragging it out, other than he is certainly taking hundreds of billions of dollars out of the Western world that are funneling it into Ukraine to try to prop them up. Perhaps that's Putin's motivation, but he's going to win that war.

When we first started writing these articles, my son and I were the only ones involved, essentially. Pat was doing some copy editing, Bud was doing some copy editing, but as far as the nuts and bolts of me sharing something with someone about what was taking place, one of the discussions that my son and I had is that my son has a high frustration factor to the hypocrisy that's going on in the United States, the way that the Democrats get away with everything they do, and the Republicans don't. I mean, you have people in prison for January 6th, you have people in prison for not accepting a subpoena from Congress, and you have Democrats that have rejected a subpoena from Congress that are walking around fat and happy, and those kind of inconsistencies about how the Democratic Party was untouchable, and they were beating up the Republicans every which way they turned, and how they stole an election, and on and on and on, was a frustration factor for my son.

And early on, I began telling him, look at what prophecy is saying, its that everything that Biden touches is going to collapse. He's the [Democrat] dragon, and prophecy teaches that the dragon is given to the beast, and the United States is the image of the beast. So the image of the dragon that's within the United States [the Democrat Party], it's going to be given to the image of the beast, in spite of what you can see happening. I mean, this was months and months ago. This was right at the beginning of these articles, so it's almost a year ago. He has a frustration factor that the Democrats are getting away with murder, and I'm saying they're going to collapse. It doesn't matter what they try to do. It's going to blow up on them.

Last Sabbath, when we came to understand, after the Zoom meeting, the assassination attempt, there's Trump with blood on his face, lifting his hand, and people are saying this is the most iconic picture of a president in history. They [the Democrats] tried to hype up the population to kill him, and justifiably so at one level. Anyone that understood what Adolf Hitler accomplished in World War II understands that it would have been far better for some German citizen early on to sacrifice themselves to kill Adolf Hitler before he did what he did, rather than let him accomplish his work.

The liberal globalist media campaign has been that Donald Trump is the [new] Hitler, so it's teaching the whole population that they have a moral imperative to go out and take him down, rather than allow an Adolf Hitler to rule. They stir up the populace, and it seems pretty much like they did more than simply stir it up with what facts are coming out of that assassination attempt.

They don't get the job done, but what they do get is, like I said, the most iconic picture of a president. It reminds me of the flag going up in Iwo Jima in World War II. And everything that they have done, these false lawfare cases against him have blown up in their face to where now they're collapsing, just as we said.

Now, I'm not trying to make a point about how they're falling apart, or how the image of the dragon is given to the image of the beast in the United States. I'm simply saying that what's been unfolded prophetically since July 2023 isn't simply some interesting prophetic insights. This is the Lion of the tribe of Judah trying to instruct His people about what He's doing right now, and probably the most serious thing He's trying to instruct them upon is that He's in the final process of sealing them, making them [into] Philadelphians, if they will do their due diligence in becoming the students of prophecy that they're supposed to be.

So, finishing off this quote from Daniel 11, you have verses 13-15 being the Battle of Panium, the Battle of Panium, thats Caesarea Philippi, Jesus took His disciples to Caesarea Philippi, and once He took them to Caesarea Philippi, which is where we are at now, we are understanding Panium, and once He took His disciples there, He began to tell them what was going to happen to Him at the cross.

We are at the point prophetically now where the Lion of the tribe of Judah is desiring to open up to us what's going to happen at the Sunday Law. He's already given us some previews of this that no other people have ever seen, but He has more specific things to address, and at Caesarea Philippi, Peter is inspired by the Holy Spirit to identify, correctly, that Jesus is the Christ, the Son of the Living God, and within a few verses, Peter is representing a class in that very same history that are trying to prevent Christ from fulfilling His work at the cross. Peter represents both classes.

So when you get to Caesarea Philippi, when you get to Panium, when you get to the understanding of verses 13 to 15 of Daniel 11, the two classes of worshippers are both represented by Peter, One is going to resist the message of the soon-coming Sunday law of the cross, and what Jesus said to him is, “Get behind Me, Satan”, at that point. So when you're at Panium, you're at the very separation process of the two classes, and I contend that you're also at the last controversy of Rome that was illustrated by the first controversy of Rome, and it's over the robbers of the black people in verse 14, and that's what establishes the vision.

And if you won't let the prophetic word establish what “the robbers of thy people” are for you, then you've been represented by Peter, you're resisting the message of the trial, crucifixion, and persecution of Christ at the cross, which is the events of the Sunday law.

So in your notes, after you get past verses 11, chapter 11, verses 10 through 16, I have there Daniel 11, verse 40, and the last phrase of it is when the King of the North enters into the domain of the Soviet Union in 1989, and he “overflows and passes over”, and verse 10 says he “overflows and passes through”, but it's the same Hebrew words, just translated a little bit different by the translators of the King James. So verse 10 has a direct grammatical, if that's the right way to say it, connection with verse 40, and also then you have the Sunday law, the ending.

Verse 10 is the beginning of this hidden history of verse 40, and the ending is the Sunday law, and ln verse 41, the King of the North, the papacy, is going to conquer the United States; the spiritual King of the North is going to conquer the spiritual Glorious Land in verse 41, and the literal King of the North, pagan Rome, would conquer the literal Glorious Land in verse 16 of Daniel 11. That's the ending of those verses, 10 through 16, and both the beginning of those verses and the ending of those verses have a direct grammatical connection with verse 40 in 1989, and with the Sunday law of verse 41.

“One shall certainly come and overflow and pass through”, “and he shall enter in the countries”, “shall overflow and pass over”, are the points out of those two verses of verse 41 and 16 I want you to see. And then we go to chapter 8 of Isaiah, “and he shall pass through” Judah, “he shall overflow and go over.” “Overflow and go over” is the identical Hebrew expression that's found in verse 10 and verse 40 of Daniel 11, and the only place that it's found in the Scriptures in each of the prophetic structures of each of those verses, verse 10, verse 40, and Isaiah 8:8 is describing an attack against the King of the South by the King of the North.

In Isaiah 8:8, that was fulfilled by Sennacherib, the King of the North, in verse 41, it will be fulfilled by Modern Rome, the papacy, when it overcomes the United States at the Sunday law.

And in verse 16, it was fulfilled by pagan Rome, when they conquered Judea in 63 BC. The tie-in of the expression “overflow and pass over” being in all three verses is one witness. Something's established prophetically upon the witness of two or three, and the second witness is that each of those three verses is [describing] a warfare between the King of the North and the King of the South.

In those three verses, there are two illustrations of two verses possessing a truth that one of the verses does not have, but those two verses provide two witnesses that allow us to read into the third verse that doesn't have that expression, the very truth that's established by the other two verses.

What I mean by that is in verse 10, Antiochus Magnus, when he begins the Fourth Syrian war, he comes up to the border of Egypt, but he doesn't enter into Egypt, Egypt being the capital of the King of the South, being the head, he comes “up to” the head.

And also, when Sennacherib came to Jerusalem, he doesn't come into Jerusalem, he's going to get destroyed at Jerusalem. He comes up “to the neck”, according to Isaiah, it says, “And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of the land, O Emmanuel.”

So based upon Sennacherib coming up to the neck, the capital, the head, of Judah, and Antiochus Magnus coming up to the border of Egypt, the head, the capital, we have two witnesses that allow us to see that in verse 40, even though it isn't directly stated, that when the Soviet Union was swept away in 1989 through an alliance between the papacy and Ronald Reagan, that they came “up to” Russia, but they left Russia standing.

This is the key that allows us to see that Russia is the victor in the verse 11 and verse 12 at the battle of Raphia, which “Raphia” means “borderland”, “Ukraine” means “borderland”. This is the two witnesses that allow us to see that Russia is the player in verse 11 and onward, and there is another illustration of two verses providing two witnesses that can be read into the third verse, and it's about a proxy army.

When Sennacherib comes to Jerusalem, he sends his general (and this beats me up on how to say this correctly), Rabshakeh, to deal with the Jews that are on the wall, and in 2 Kings 18:27, and 28 it says this, “But Rabshakeh said unto them, Hath my master sent me to thy master and to thee to speak these words? Hath he not sent me to the men which sit on the wall that they may eat their own dung and drink their own piss with you? Then Rabshakeh stood and cried with a loud voice in the Jews' language and spake, saying, Hear the word of the great king, the king of Assyria….”

So in this battle that fulfills Isaiah 8:8, when Sennacherib comes up to the neck, when he comes up to Jerusalem, Rabshakeh is his proxy representative, and in Daniel 11:40, the proxy for the King of the North is the United States. It's represented by the chariots, ships, and horsemen. “Chariots and horsemen” represent military strength, “ships” represent economic strength, and all the secular historians inform us that the Soviet Union was swept away in 1989 through an alliance between Pope John Paul II, the Antichrist, the man of sin, with the United States, and what the United States supplied was economic and military strength, as represented in the chariots, ships, and horsemen.

So in verse 40 and in Isaiah 8:8, these verses are identifying a proxy army, and therefore when we come to verse 10 and see Antiochus Magnus being the one that comes up to the neck of Egypt in 219 BC, and it's also Antiochus Magnus at the Battle of Raphia, and he loses in 217 BC, and it's also Antiochus Magnus in verses 13 through 15 in the Battle of Panium, which he wins, we see that based upon Isaiah 8:8, and Rabshakeh being the proxy for Sennacherib, and the chariots, ships, and horsemen of verse 40, the United States being the proxy for the Pope of Rome, that Antiochus Magnus in these verses is symbolizing a proxy army in these histories.

And that needs to be understood if only to see the connection between the Millerite controversy and the controversy here at the end for the “Antiochus” proxy armies of the Syrian kingdom that's called the Seleucid kingdom. These Antiochus’, these kings that took upon themselves the name “Antiochus” in these verses, are represented as proxies, and in Millerite history, the Protestants argued that “the robbers of thy people” was Antiochus Epiphanes.

They argued prophetically, whether they understood it or not, that it was the proxy army of Rome that established the vision, and not Rome itself. But in our history, it's Rome itself that establishes the vision. It's certainly not one of the proxies like Antiochus Epiphanes. It's the same argument at the prophetic level that we—the same controversy is happening in our history that happened with the Millerites. A people who had been called to be among God's people, the Protestants, held to a position that “the robbers of thy people” were Antiochus Epiphanes, and that it was his symbolism that established the vision.

And in our history, a people who has been called to be God's covenant people are arguing that the United States is what represents “the robbers of thy people”, but the United States, in verse 40 of Daniel 11, is Rome's proxy army, and what establishes the vision is not the proxy army of the Antiochuses, but it is Rome.

“The head” (moving down through the notes), you can see Daniel 11:7, that in 1798, in the history that fulfilled verse 7, when Ptolemy's son entered into the fortress in Babylon and took the Seleucid king captive, and took him back to Egypt where he died falling off a horse, he entered “into” the fortress. But when Antiochus Magnus begins the Fourth Syrian war in verse 10, he just comes “up to” the fortress. He doesn't enter into Egypt. And you have to understand that, because prophecy tells you [that], you have to understand it. You have to understand what “the head” represents in order to rightly divide this word of truth.

“The head” is the king, it's the capital. Jerusalem is the capital of Judah. (Okay, I'm on the notes now where the subtitle says “46”. I've moved forward.) It says “46”, Jerusalem is the head, and the Most Holy Place is the citadel of the soul. And I'm not going to go into that. We've been going into that through the articles and through some of the Zoom meetings.

The place where the Holy Spirit resides in you and I, if we allow Him to reside in us, is in our mind. It's in our higher nature. But within the structure of our brain, there is a sacred place that Sister White calls “the citadel of the soul”. And our temple, our body-temple, is created in the image of Christ's temple, and of Christ, where He is the temple. And the head of His temple is the Most Holy Place, and the Most Holy Place is the citadel. Jerusalem is the head, and the citadel of the soul in the city of Jerusalem is the Most Holy Place. And where we are to be seated in heavenly places with Christ is in the Most Holy Place, and we do so by connecting our humanity with His divinity in the citadel of our soul.

And that truth is opened up by the “Seven Times” of Leviticus 26, and it's a truth that we understood. For us, William Miller came to understand the “Seven Times” at the very beginning of the Millerite movement, and he was the beginning of the Philadelphian movement, but at the point in time where the Philadelphian Millerite movement changed into the Laodicean movement in 1856, they did so by rejecting greater light and the increase of light on the very beginning of their understanding of the “Seven Times”.

And the very beginning of our understanding of the “Seven Times” was September 11th, 2001. I mean, I personally, I had been teaching Daniel 11:40 to 45 since 1994, publicly since 1996, in that timeframe. I don't know exactly when I first did a public presentation. And in the process of teaching that message, I was using the 1843 and the 1850 pioneer chart to the extent that when I began to travel in South America, I even had both of those charts translated into Spanish. I would carry the 1843 and the 1850 chart to Central and South America, and they were in the Spanish language so the brethren down there could read them directly.

Yet, it wasn't until after September 11th, 2001 that I seen the 2520. On September 11th, 2001, the latter rain began to sprinkle, and the latter rain began to sprinkle, when you “stand in the ways and see and ask for the Old Paths”, according to Jeremiah. After September 11th, 2001, the Lord led us back to the Old Paths, and the Old Paths for you and I as Seventh-day Adventists was the Millerite’s Paths. And the first thing Miller understood was the “Seven Times”, and when we were led back to the Old Paths, we understood the “Seven Times”. We understood it even more fully than the Millerites did.

I'm certain that the first time that both “Seven Times” were illustrated together upon a whiteboard was in Ontario, California one Sabbath, and I did it. I didn't know what it meant at that time, but I drew on the whiteboard the Seven Times against the Northern Kingdom, starting in 723, ending in 1798, and I drew underneath it the Seven Times against the Southern Kingdom, marked it in 677, and ended it in 1844.

And we began to understand, unlike Hiram Edson, who was essentially saying, I think Miller was wrong on which Seven Times he presented. He should have been presenting this [earlier] one, is what Hiram Edson was saying. They hadn't come to the point where they seen them as both prophecies needed to be addressed together.

After September 11th, 2001, we were led back to the Old Paths. We were led to see that both of these prophecies should be lined up together, and when you do, then you begin to see the 46-year period from 1798 to 1844, which identifies the symbol of the temple, whether it's Moses' 46 days receiving the information on how to build the earthly sanctuary of his day and age, or the 46 years that the Jews said to Jesus it took for Herod to do the remodeling, or the fact that our body temple has 46 chromosomes, on and on.

The light that was opened up on the Seven Times post-September 11th, 2001, was more than Hiram Edson saw, more than Miller saw, and the light that was opened up in July of 2023 was more than what was opened up at 9-11, because what was opened up at 9-11 was the external revelation of these two time prophecies, and what was opened up in July of 2023 was the internal symbolism of these time prophecies.

The internal revelation that was opened up in July 2023, I still personally don't know how to put it all into my mind how profound it is. The Northern Kingdom being the lower nature, the Southern Kingdom being the higher nature, the Southern Kingdom's capital was Jerusalem, which is the head, and the head is where the citadel of the soul is.

The [2520 for the] Southern Kingdom came to 1844, that “stick” of Ezekiel, but the Northern Kingdom only came to 1798 because it represented the lower nature of man, and that can't enter into the Most Holy Place. The lower nature has to be transformed at the Second Coming. It's the higher nature that can be instantly transformed. We can instantly, at conversion, receive the mind of Christ, and the carnal mind can be slain.

The truths of these two sticks being joined together in Ezekiel 37, which we had understood post-September 11th, were now being identified as a metaphor, if that's the right word, of the salvation story, of the combination of divinity with humanity, and the combination of divinity with humanity became a theme that was opened up July 2023. It was about the first verses of Revelation, how the message, the Revelation of Jesus Christ, was handed down to a human being, John, that possessed the fallen flesh, and that he was to send the message out.

And in that illustration in the first three verses of Revelation, is the emphasis on the combination of divinity and humanity, from which the numbers begin to come into play, the numbers that are represented in the 2520 in relation to the 2300-year prophecy, that the Seven Times against the southern kingdom that began in 677, that does make it all the way to 1844. It's the higher nature. It makes it to the same termination point that the 2300-year prophecy does, October 22nd, 1844.

Those two ending points, ending together, one being the arrival of the sounding of the Seventh Trumpet, the 2300 days, and the other being the sounding of the Jubilee, the Seven Times, they started 220 years apart from each other, and the 220 years becomes a symbol of the combination of humanity with divinity. The 220, a 10th of it is 22, and from 2001 to 2023, you have 22 years, and at the end of 22 years in July of 2023, the Lord is opening up this truth about the combination of divinity with humanity, and it's been illustrated by these two 2520s in connection with the 2300-year prophecy.

And the Adventist Church will never understand this. They can't understand it. Why won't they understand it? Well, they were passed by in 1989, but they were given opportunity to grapple with it on post-September 11, 2001. They could have got on-board, but they didn't, and at the disappointment on the proclamation of Nashville, they totally closed their eyes to it, just as the Protestants did when Millerite's message failed on April 19th, 1844.

Now the testing process is in this group, the group that's fulfilling the parable of the 10 virgins, and they went into a tarrying time, and when they woke up in the tarrying time, they're being confronted by many things, and one of them is the same thing that the Millerites were being confronted with in 1856. They were being confronted with the Laodicean message. They were on the verge of transcending from Laodicea to Philadelphia, based upon the arrival of new light on the Seven Times, and in July, 2023, there's new light on the Seven Times, and the testing process is for this movement, who is fulfilling the parable of the 10 virgins, and the revelation of the Seven Times here was typified by the revelation of the Seven Times by Hiram Edson. It's more than what Miller understood.

What Hiram understood was more than what William Miller understood, and what was opened up in July of 2023 was more than what was opened up post 9-11, and this fact speaks to this particular controversy that we're in, and in your notes, I have broken down Revelation 11, the new light. You first have Ezekiel 37:22, that these two sticks are gonna become one nation.

We've talked about the lower nature and higher nature in the past, I've mentioned it here, and then I'm breaking down Revelation 11, July 18th, 2020… They're slain in the street, the two witnesses. The Republican horn was slain in the street because the election was robbed. We're slain in the street because we left our foundations and proclaimed a time prophecy like we were never supposed to do. Three years later, in July 2023, Michael the Archangel is coming down and He's attempting to bring us to stand upon our feet so that He can lift us up as an ensign at the Sunday law, and when He does, He brings with Him the message of the Seven Times.

So what I want you to see, the reason I've spent a little bit of time giving an overview, brothers and sisters, if you're reading these articles, some of the things that you're reading, if you're accepting them as truth, then they fall in the category of “new light”, and new light never contradicts old light, and this new light that came out in July of 2023, it didn't come out between July 18th, 2020 and July 2023. It came out in July 2023 because in that three-year period…[nothing happened].

What came out in July 2023 is that we must fulfill Daniel's prayer in Daniel chapter nine. We must fulfill the Leviticus 26 prayer, not just give it lip service, we have to understand it and accept it, and in Leviticus 26, it says, of those that find themselves captive in the enemy's land, as were the dead dry bones of Ezekiel's valley, as was Elijah and Moses in Revelation 11, as Daniel was mourning for 21 days, and on the 22nd day is when he has the vision, the 22nd day being a symbol of the combination of divinity and humanity.

Those three witnesses are speaking to the awakening of the dead dry bones of Daniel, of Moses and Elijah, and when they're awakened, there's new light on the Seven Times, and that new light includes that we have been typified by Daniel in chapter nine, recognizing from prophecy that he was in captivity and he entered into the Leviticus 26 prayer, which says, “If they shall confess their iniquity and the iniquity of their fathers with their trespasses, which they trespassed against me, and that also they walked contrary unto me, and that I also have walked contrary unto them and have brought them into the land of their enemies, if then their uncircumcised hearts be humbled and they then accept of the punishment of their iniquity, then will I remember my covenant with Jacob and also my covenant with Isaac and my covenant with Abraham will I remember. I will remember thy land.”

After that, you have Daniel nine, Daniel's prayer in chapter nine. The point is, for someone to claim in this movement that from July 18th, 2020 up to July 2023, that they have new light on anything is evidence that they have not accepted the new light of the Seven Times that came in July of 2023, because that light requires that you acknowledge that the time while you were in captivity, that you were walking contrary to God and God was walking contrary to you. And if God is walking contrary to you and you are walking contrary to God, God, you have no logical justification for believing that you have been given new light [during that time].

And if you don't think that you went into captivity on July 18th, 2020, then you don't understand that you were in the tarrying time, which this isn't just another illustration of being dead in the streets, or a valley of dead dry bones, or being in captivity. It's a requirement. If you study the captivity of the Bible, it's a requirement. There's too many witnesses, witnesses after witnesses, that the 144,000 is a group of people that come out of “captivity”. The captivity they came out of was in July 2023.

And they then were confronted, as were the Philadelphian Millerites that were just about to transition into Laodicean Millerites. The [Millerites] were confronted with new light upon the Seven Times, which they rejected. And that history illustrates our history. Whereas the Laodicean messengers of the third angel were awakened when we came out of captivity, and we must enter into, among other things, the Leviticus 26 prayer and acknowledge that the Lord wasn't leading us from July 18th, 2020 until July 2023. And therefore, we have no justification for claiming that we had new light during that captivity time.

In the notes last week (I didn't get through all the notes last week, but I'm going to push on here for just a moment longer). There was a passage in there where I was trying to show that pagan Rome typifies papal Rome.

So I have a well-known quote from Sister White. I'm just going to take a snippet out of it, in the middle of it. It says, “The mingling of churchcraft and statecraft is represented by the iron and the clay.” She's commenting on Daniel 2 and Nebuchadnezzar's image dream, and the iron and clay of the feet of the image represents churchcraft and statecraft. The Millerites understood the fourth and final kingdom was pagan Rome, but they saw that pagan Rome typified and was part of papal Rome.

In Daniel 7, pagan Rome, the fourth kingdom that breaks in pieces, is called “diverse” from all the kingdoms before it. You have Daniel 7:9 through 14 in your notes. But the little horn that comes up in Daniel 7, before whom three were plucked up so it can come up, it's also “diverse”.

 So both pagan Rome and papal Rome in Daniel 7, they're different kingdoms, but they're “diverse” kingdoms. They're the same kingdom, but they're different, just like in Daniel 2. They're iron and clay. The iron is pagan Rome. The clay, the miry clay, is papal Rome. So when you're speaking about Rome establishing the vision, pagan Rome is typifying papal Rome. And you have Daniel 8, where the little horn that comes into history in verse 9 of Daniel 8 is understood to be pagan Rome, and in verse 10 it's the same little horn, but it's the “feminine” little horn, and that's why it's called “it” and not “he”.

And then it jumps back in verse 11 to pagan Rome, and it's called “he”. And then in verse 12 it jumps back to papal Rome. It does so by the feminine and masculine. Verse 9 is masculine, verse 10 is feminine, verse 11 is masculine, verse 12 is feminine. The little horn is both pagan and papal Rome, though there is a distinction. One is churchcraft, one is statecraft. They're both “diverse”, but there's a very symbiotic connection.

And so what I have as the subtitle to where I started all this was “1, 2, 3”. Pagan Rome comes into history as a singular power, but then out of it comes papal Rome. There's two. Those two Romes are typifying Modern Rome, which is threefold in nature.

And you have underneath Daniel 8 a comment from Uriah Smith. I'll read a couple paragraphs of it. “He shall destroy wonderfully. The Lord told the Jews by the prophet Ezekiel that he would deliver them to men that were skillful to destroy and slaughter. And the slaughter of 1,100,000 Jews at the destruction of Jerusalem by the Roman army was a terrible confirmation of the prophet's words. And Rome in its second, or papal, phase was responsible for the death of 50 million martyrs. ‘And through his policy he shall cause craft to prosper in his hand.’ Rome has been distinguished above all powers for a policy of craft by means of which it brought the nations under its control. This is true of both pagan and papal Rome, and thus by peace it destroyed many.”

The Millerites understood Rome in two phases, but what we understood about Rome at the end of the world was Rome in its three phases, because what was opened up to us was Daniel 11, verse 40. And in verse 40 you have the King of the South, which is the dragon. You have the King of the North, which is the papal power. And you have the chariots and ships and horsemen, which is the false prophet.

And in Revelation 16, which is the story of how the dragon, the beast, and the false prophet lead the world to Armageddon, you have a warning to keep your garments. And there's no way to keep your garments during the sixth Plague. Your garments are either on or off at that point. Your garments have to be secured—they are secured, one way or another—before the Plagues fall, because Michael stands up and human probation closes, and then come the Plagues.

So there's a warning in the sixth Plague to keep your garments, and it says, "'Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they shall see his shame.'" The people that walk naked are Solomon's people that “perish”, because that means to “be made naked”, and they perish because they have not the “vision”. And the “vision” that they do not have is established upon “the robbers of thy people”.

And the correct understanding of the robbers of thy people establishes God's people, and they “stand up”. And surely they won't stand up if they don't understand that the “head” is the nation, is the capital, is the king, in Isaiah 7:8, and 9. And surely they won't be established if they don't understand the two Seven Times that are marked in those verses.

So when Antioch's magnus comes up to the border of Egypt in verse 10 to define 1989, he's illustrating an external history that's fulfilled in 1989, and begins the portion of the prophecy of Daniel that's sealed, that relates to the last days, which is the history of verse 40 from 1989 to the Sunday Law. But at the same time, he comes up to “the head”, marking that at verse 10, when the Fourth Syrian war begins in 1989, that you've reached the time period where not only the external history is going to begin, but the history where 144,000 are going to be sealed is going to take place. You have both the internal and the external.

And, Line-upon-Line, Revelation 16 tells us, if you don't understand the relation of the dragon, the beast, and the false prophet, then you are not going to have the garments of Christ's righteousness in this final testing time, and you're going to walk naked, which means you're going to be a Laodicean, which means you're going to remain in that condition and not become the apex, the Philadelphians that are lifted up as an ensign.

And Sister White says this clearly, “Those who become confused in their understanding of the Word, who fail to see the meaning of Antichrist, will surely place themselves on the side of Antichrist.”

Okay, so I'm looking at the notes. I'm going to finish these notes off, give me just 10 more minutes, and I'll let your mind rest, if you would. I don't want to really race through this full speed ahead.

More than one author, Adventist, Protestant, whatever, has identified the Bible as the tale of two cities. And the two cities that it uses to contrast the story of the Bible is Jerusalem and Babylon, and you can go through and show how Babylon and Jerusalem, that Babylon, the city of Babylon, was a counterfeit to Jerusalem, so on and so forth. And in Revelation 17, the great whore that commits fornication with the kings of the earth has written upon her the name, Mystery Babylon, the mother of harlots. And Babylon is the capital of this final threefold union of the dragon, the beast, and the false prophet, and it's counterfeiting Jerusalem, which is the city which the Lord did choose to place His name there.

Babylon is where Satan places his character, his name, and he places it upon the forehead of the woman that commits fornication with the kings of the earth. And the woman is the one that is the ruling force of this relationship, because the kings of the earth choose to take her brand.

Testimonies to Ministers, page 38. “Kings and rulers and governors have placed upon themselves the brand of Antichrist and are represented as the dragon.” The head of the ten kings in this history is the United States. The United States is the false prophet, as illustrated by the prophets of Baal and the priests of the grove in the story of Elijah, and Elijah is surely describing the end of the world, because it says in the last promise in Malachi that the Lord would send Elijah for the great and dreadful day of the Lord, which is the last days.

Elijah is going to appear in the last days, and he's going to have a confrontation with Ahab, who is the king of ten kings. He's the United States who's committing fornication with Jezebel, who's back in Samaria during that time. And Jezebel's prophets, the prophets of Baal and the priests of the grove, represent also the United States, who Elijah slays at that point. They cease, but they simply become the premier king of the ten kings who take upon themselves the brand of Antichrist and lead the world to Armageddon.

The United States is still the false prophet, but it is now the head of the ten kings. It is Ahab. And we are to get victory over the beast and his image, therefore the beast and his image are two different entities, …[victory over] the beast and over his image, and over his mark. And the mark of the beast is the mark of the papacy, therefore the beast is the papacy, and the image is the image of the papacy, and over the number of his name.

And there's only two places where the wisdom that we need to have are mentioned in Revelation. One is in verse 18 of Revelation 13, “Here is wisdom, let him who hath understanding count the number of the beast.” Why? Because we need to get victory over the number of the beast. “Here is wisdom, let him that hath understanding count the number of the beast, for is the number of a man, and his number is six hundred threescore and six.” Six, six, six.

The other place that we're to have wisdom is in verses 9 and 10 of Revelation 17. It says, “And here is the mind which hath wisdom….” In verse 18 of chapter 13, he that has wisdom is to count the number of the beast, and in verses 9 and 10 of Revelation 17, it says, “And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth, and there seven kings, five have fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space. And the beast (not the image of the beast), and the beast that was and is not, even he is the eighth and is of the seven and goeth into perdition.”

The wisdom that is required of God's people in the last days, in the days when the dragon, beast, and false prophet are leading the world to Armageddon, is the wisdom to count the number of the beast, because the number of the beast is six, six, six, but it's also the eighth that is of the seven.

So it's the number of a man, and in 2 Thessalonians 2, verses 3 to 12, Paul tells us who this man is. It's the man of sin that sits in the temple of God, telling [showing] himself that he is God. It's the Pope of Rome. In Testimonies, volume 7, page 182, it says this, “The world is filled with storm and war and variance, yet under one head.”... This is the sealing truth. You can't be established if you don't understand the “head” as identified upon two witnesses in Isaiah 7:8, and 9. You have to understand the “head” in order to unravel the sequence of prophetic history in verses 10 through 15, in order to understand that the Soviet Union was swept away but Russia, the head, was left standing in 1989.

You have to understand that, but you also have to understand that the “head” represents the capital, the king, and it says “The world is filled with storm and war and variance yet under one head, the papal power….” The “head” is the capital. The head of the threefold union is not the United States. It's simply the king of the ten kings, and all those ten kings have agreed to take the brand, the mark of the beast, upon themselves. They've bowed in submission to the whore of Rome. And to be confused on the meaning of Antichrist is to ultimately end up on the side of Antichrist.

Now, there's a long passage here, I would challenge you when you get a moment today—encourage you is better than saying challenge you—it's the article in Testimonies, Volume 7, that this statement is found, “the world is filled with storm and war and variance, yet under one head, the papal power. The people will unite to oppose God and the person of his witnesses.” What I want you to watch for as you read this article, and you really ought to read it, there's only one paragraph.

It's the second paragraph where she makes this statement. She throws in this thought, identifying that “under one head, the papal power”, and I'm arguing that all the prophets are speaking about the end of the world, including Ellen White, and that you have to understand “the robbers of thy people” who establish “the vision”, because if you don't have “the vision”, you'll perish.

But if you're going to be established according to Isaiah 7:8-9, you need to understand what the “head” represents, and the “head” represents the man of sin, the Antichrist, papal Rome, who is the controller of the threefold union that leads the world to Armageddon. He's not the United States. The United States is the false prophet, the United States is Ahab, the United States is a lot of things. And I’ll say it's been typified in many ways, but never as the “head” of the threefold union.

If you don't understand that, you don't understand the prophetic sequence of events, nor do you understand the significance of the spiritual internal head, which is the citadel of the soul where divinity and humanity is joined, and it's accomplished during the history represented by verses 10-16 of Daniel 11.

So as you read this article in your own time, please notice that it's about the publishing work. And I'm here to tell you, brothers and sisters, the reason I took some time to emphasize the truth that's been established through the years over and over again, that the Seventh-day Adventist Church has been passed by, it's no longer the subject of the light of God's prophecy. The publishing work at the end of the world isn't being accomplished through the imprinted page. It is, but it isn't. It's being accomplished through the electronic media, if that's the way to call it, through the Internet. And it's been being accomplished through Zoom meetings such as this. And this particular article is about the responsibility of those that are leading out in publishing ministry, or let's say Zoom meetings, or websites promoting this message, that they make sure that they're walking eye-to-eye in unity, and that they do this to protect their “children”.

And the “children” in here, I would suggest to you, are the people around the world that haven't been following this message for the last 20-some years, that are by faith accepting this testimony and becoming candidates to be among the 144,000, candidates to be Philadelphians. And notice that the counsel is about how those people that are publishing this message at the end of the world are supposed to come into unity and see eye-to-eye.

And in the midst of this narrative, there's only one paragraph, and it's thrown in kind of out of place, that “under one head, the papal power”, because the Holy Spirit knew that in this time period, when this final message is being published, that the final controversy would be over the robbers of thy people. And if you don't understand that the head of the threefold union is the papal power, and you are arguing that, no, I have new light, and my new light tells me that it's the United States, then you're putting stumbling blocks before the audience that is listening and reading what you are publishing.

The call is to come into unity, a unity that's based upon the foundations the Millerites established, the foundation that were established post-9/11, and there's no other foundation given that can be given other than Christ Jesus.

Shall we pray?

Heavenly Father, we're in trying times, troublous times. You're still seeking to wake us up, it appears, trying to bring Elijah and Moses to their feet, that they can be lifted up to heaven as an ensign in advance of the great earthquake, which is the soon-coming Sunday law and the arrival of the Third Woe. We ask that You would use these thoughts that we've set forth today to bring conviction on those of us that haven't been understanding the significance of this controversy, and perhaps for those that have been on the wrong side of the issue that they might turn around before it's too late. We ask that You'd watch over those “children” in this message that may have the potential to stumble over this controversy, but we thank You that You reveal everything, Line-upon-Line, very clearly, and that You've given us the light we need to see to work through this controversy if we would but see and hear. And we thank You for these things, in Jesus' name, Amen.

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